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ADDRESS

by

PRESIDENT GAMAL ABDEL NASSER

at the International Labourers' Day Festivities

May 1st, 1964

Information Department
Cairo, U.A.R.

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of the popular rally
held in celebration of the May Day Festivities,
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Our brethren, the labourers,

From the first day of the July 23rd, 1952 Revolution it was evident that this Revolution rose for all the working peoples... in order to liquidate class differences, in order to establish social justice, in order to establish a sound democratic life, in order to eliminate feudalism, in order to destroy monopoly and the domination of capitalism over government and in order to destroy imperialism.

There was a British occupation of our country, there were 80 thousand British soldiers in Egypt. We had parties which represented the interests of the alliance between feudalism and capitalism, we had a monarchy which was allied to imperialism, to feudalism, and to capitalism against the interests of the working peoples. In order to receive our rights we had to destroy these powers which operated against the working people, taking the result of their work and their sweat.

Britain considered us as its farm. The parties used to proclaim glimmering slogans. The Palace also did the

same. But they all conspired against the citizen who works. The country was in those days in the hands of imperialism and those of a handful of people who appropriated the land and the people on the land, considering them as part and parcel of the land.

Feudalism was represented in its ugliest picture, and there was a class which co-operated with the Palace, or with imperialism, which was able after the First World War to establish an exploitative industry. This exploitation was paid for by the citizen, by the working people.

Before the Revolution, the people struggled throughout the years. They struggled to get rid of imperialism; and this was the first aim of the people in order to realise social justice. Workers always struggled with the people, but the alliance of feudalism with capitalism was working with all its strength to disintegrate and weaken the workers' movement. They dominated earnings and through this they were able to render anyone who did not answer their demands into an outcast. They were able to do this to anyone who did not go along with their line. Yet, in spite of all this, the workers struggled and many of them were put into prison; they never despaired.

The July 23 Revolution was the revolution of the people, the working people against feudalism, monopoly and the domination of capitalism. It was obvious from the first day that the elimination of imperialism and its stooges, after the elimination of the corrupt monarchy was the only way for the liberty of the country and the freedom of the citizen. The struggle against imperialism began since July 23, 1952 in order to oust the British

occupation which remained in our country for more than 70 years, in order to get rid of 80 thousand British soldiers occupying the Canal zone and in order to rid ourselves from the domination of the British ambassador. The workers at that time struggled in the Canal Zone, fought the British and made them feel that their occupation of this area would not realise for them, in any way, their purpose of defending the Middle East area because they were in fact defending themselves. For this reason, the British gave in and left after they had reached an agreement with us in 1954 and then they left in 1956.

From 1952 to 1956, we worked hard in order to get rid of occupation; but, in spite of this, the Revolution took heed of the freedom of the worker and the freedom of the citizen from the first day of its inception. For this reason, the Law preventing arbitrary dismissal from work was issued at the beginning of 1953. By doing so, we felt that we were safeguarding the worker's day and morrow and protecting his future, for arbitrary dismissal was the method adopted by capitalism and the dominating monopolies against the workers and against the workers' demands. This was the first law issued in favour of the workers six or seven months after the Revolution; thus showing that the Revolution was pursuing its way for the sake of the working people. In fact, the six principles which I mentioned at the beginning of my talk indicated to any intelligent person from the first day of the Revolution that this Revolution tended towards the establishment of a society where differences between classes were to disappear. But it was obvious that our struggle had to proceed by stages. Today, we heard words

spoken about the gains attained by the workers. The truth is that those gains attained by the workers were not achieved at a low or a small price. In order to appreciate at what price these gains of which we talk today were attained, we should recall the struggle through which we went from July, 1952 until today.

We struggled to drive away the English, then struggled against the tripartite aggression in 1956 and against the economic blockade towards the end of 1957. We became masters of our own destinies and gained great confidence in our ability to achieve whatever we wished to achieve. 1957 was the beginning of the positive work because it was then that we Egyptianised the British and French properties. Thus we began for the first time to create the public sector and to realise the State's domination over the means of production and to liquidate the economic occupation as we had eliminated the military occupation and political domination. The gains attained by the workers and obtained by them during the past twelve years were obtained at a high price. Perhaps the workers did not pay that price as workers struggling against a capitalist class or a capitalist regime, but the whole people paid the price. They paid the price of the gains obtained by the workers. The martyrs who fell in Port Said, our martyrs who fell during the war in the Sinai desert, our martyrs who fell in Gaza, those who fell at Rafah, and those who fell at El Arish; our martyrs who fell in 1956 as they struggled against the aggression in Port Said, and those who fell as they struggled against the air raids in Cairo or in Suez or Ismailia — all those paid for the gains which we enjoy today.

Some people, and some foreign newspapers, say that the Egyptian workers took their gains without struggle, and I say that the Egyptian workers took their gains by their sweat, blood and bitter struggle because all the working people went out to struggle. All the Arab people went out to struggle. The working people, their labourers, farmers and intellectuals, the soldiers and nationalist capital went out to struggle, went out to fight from the first day of the Revolution. From the first day of the Revolution, we were ready to fight the British if they interfered against the Revolution. From the first day of the Revolution, we stood ready on the Suez road to meet the British. From the first day of the Revolution, our struggle was a bitter one, but all the people struggled until we did away with the rotten monarchy, the treacherous monarchy; the monarchy that sold us to the British; when we did away with the stooges of imperialism, imperialism reeled and was quiet. The British occupation had to leave. But did Britain give up, and did British occupation give up? Never. Britain did not give up and the British occupation did not give up, never, not until we faced it with guerrilla warfare in the Canal zone.

In 1954, we agreed upon the evacuation. In 1956, the British left the country. Afterwards, we faced the tripartite aggression against which the working people stood. In those days, we distributed about half a million pieces of arms among the working people so that they may defend the gains they had realised. All working people stood beside the Army. The Army was fighting on several fronts. It was fighting on our borders with Israel, fighting in the Sinai Desert, and fighting in Port-

Said. At that time, the Army was confronting Britain, France and Israel and it never lost balance. We were able to withdraw from our borders with Israel to the Canal Zone. We were able to preserve our Armed Forces.

This is the bitter struggle which we underwent in addition to the bitter economic struggle which we went through in 1957. As a result of this struggle, we achieved the successes of 1957, 1958, 1961 and 1963. In 1957 we began by dissolving the British base in the Canal Zone. Next was the Egyptianization of the British and French properties, then the setting up of the Economic Organisation and the realisation of the domination of the people and their possession of the means of production for the first time in the history of our country. In 1958, we consolidated this public sector and trod on the road towards socialism. In 1956 we were talking of cooperation and cooperatives, and in 1957 we expanded it to socialist cooperation and cooperatives.

In 1958 we spoke of socialism and actually began its application in 1961. By the July decisions socialism became an actual fact and the working people became the master. In 1961 the worker, his hopes realised — for the worker was looked upon in the past as one of the production machines, as part and parcel of the machine — became master of the machine. In 1961 the worker participated in the administration. In 1961 the workers became partners in the profits. In 1961 the reduction of working hours to 7 was realised. In 1961 fixing the minimum daily wage at P.T. 25 was also realised.

Indeed, in 1961 the real profits of workers began, as a result of the bitter fighting of the working people from

1952 to 1961. In 1961 the way looked clear — government in this country is in the cooperation of all the working forces of the people — government in this country is by the sons of the working people, in fact government in this country calls for the liquidation of the feudal-capitalist alliance.

Government in this country is for the whole working people and for the liquidation of class differences. Today, when we talk about the gains realised by the workers and mention the social insurances against disability, old age, unemployment and sickness, we should also mention that we have undergone a bitter struggle in order to keep our national unity because our enemies tried from the first day of the Revolution to influence our national unity and do away with our national unity; yet thanks to the consciousness of these people, these struggling people, all these attempts were overcome. We safeguarded the national unity, and thereby did away with colonialism, occupation, large ownerships and partisanship. We established the Republican system and at the same time we set up the organisation of the whole working people. It was by virtue of this national unity that we were able to stand, for the first time, against two big states and Israel; we were even able to score a victory. Nobody believed that a small state like Egypt could stand against Britain and France in 1956. Now we remember in 1956 we rejected the Franco-British ultimatum in which they asked to occupy Port Said, Ismailia and Suez; and in which they said to us, «in case you do not agree in the course of 12 hours, you will be subject to aggression». We refused, having full confidence that we would fight, and fight till

the last drop of our blood and die honourably. At that time, imperialism believed that it would gain through the disintegration of the unity of these people.

As we review the past, we also review the gains which we won and at the same time we look forward to the future and we believe that our gains in the future, too, shall not be attained at a small or cheap price. We must always be prepared to pay the price and achieve our gains.

Our enemies never left us alone. From July 23 onwards, our enemies lay in ambush for us, because the realisation of social justice — or as we have already said: the Egyptianisation of foreign interests meant depriving those interests of sure benefits which they used to take out of our country. We have been struggling since 1952 and today, too, as we look forward to the future we must feel that we are struggling. We shall go on struggling, bitterly, for a long time in order to attain the objectives which we claim. We say that we want to realise socialism and that socialism means sufficiency and justice. Today we have realised a great part of justice and a part of sufficiency. But is the part realised sufficient?

By sufficiency here it is meant that we should build factories, reclaim land and construct establishments — is this sufficient for us? No. We still have much work to accomplish. We must build factories and execute the Five-Year Plan. Then we must get on to the next Five-Year Plan. We must double our national income every ten years. We must raise the standard of living and in-

crease the income of the individual despite the increase in population. We have to accomplish all this.

We have stated that the minimum wage for the worker is 25 piastres, but is this wage sufficient for the worker to make him live a happy life? I say that it is not. We must work for the future in order to increase this minimum wage. However, the 25 piastres are a big gain compared to the past when the worker used to get twelve, fourteen or sixteen piastres. Today, we say the worker gets 25 piastres. He used to work 8 or 9 hours or even longer, but today he works seven hours. This is considered a sure gain, but in five years' time are we going to be content with this? No. We must raise the standard of living and the minimum level of wages. In order to accomplish this, we must work and work continuously, and we must realise the objectives of our plan. We must double the national income and our production must increase faster than the increase in population. To achieve this aim which everyone wants means that we have before us a long and perpetual struggle, and we have before us a threat. We have before us British imperialism. It threatened us yesterday. The day before yesterday we read that Britain had sent its Foreign Minister to America to persuade her to apply economic sanctions on us. Of course if economic sanctions are applied to us we shall not seek the mercy of any one. We shall be able to stand on our own feet and stick it out as we stuck it out in 1956 and 1957.

We take wheat from America, not economic aid. Last year, we took 20 million dollars in economic aid from America and this year we have not yet taken any econo-

mic aid. This aid is in the shape of loans which means that it is not aid but loans which we pay with interest. This year they said that they would be giving us 20 million dollars, but they have not done so. We have taken about one million tons of wheat and we have taken maize. If they apply economic sanctions against us, we are ready to face these sanctions. He who eats one loaf can eat half a loaf. We can thus save wheat. What I am saying is that we are a people used to struggling and who can withstand pressure. But if Britain thinks that she frightens us with this, I say that it is we who can apply economic sanctions against Britain. How is that? If we take into account how much the British take from the Arabs every year in petrol, and they take from petrol every year 500 million pounds in open profits apart from the profits in the forged books, then it is clear how we can apply sanctions.

If there is any one who sucks the blood of the Arabs it is the British. Of course after Suez and after the British lion took a hiding at Suez and Port-Said, the British have a complex when it comes to us.

When I went to Yemen, my trip to Yemen represented an Arab, national, popular and patriotic aim — which is the unity of the Revolution. We supported the Yemeni revolution because we believed that we were supporting the Arab individual in the Yemen against backwardness and imperialism. We supported the Arab individual in the Yemen so he may move to civilisation and overcome ten centuries at once. We went to the Yemen without ulterior motive for there is nothing in the Yemen at all that we

may take. Our support was wholly support extended to the Arab Yemenis. We support the Yemeni revolutionaries. We support the call that backward Yemen should become a civilised Yemen and that the isolated Yemen should become a Yemen that lives, reacts and works with the Arab nation. For this reason, we have supported the Yemen and the Yemeni revolution. For this reason, our sons and brothers went to the Yemen to fight reaction and imperialism. For this reason British imperialism, which usurped Aden before World War I and usurped other parts after World War I and is trying by every means to establish a sham state subservient to it under the name of Arab Federation, was shaken. We must say that no Arab country or Arab territory will submit to British imperialism. What we said about Aden is the same thing said by the United Nations. What we said in the Yemen was nothing new. We have been saying it from the first day of the Revolution. We have been fighting occupation from the first day of the Revolution and we support the principle of self-determination from the first day of the Revolution. We support every country in the world that seeks freedom, but Britain thought that she could hide Aden and the occupied South and could kill its news so that the world may forget it and so we may forget it. But the Yemeni revolution took place and it was incumbent on it to demand the withdrawal of Britain from Aden and the occupied South. It was also incumbent on us to demand that Britain should leave Aden and the occupied South.

My visit to the Yemen was merely an expression of the unity of the Arab Revolution which must march to-

wards union. The Yemeni and Egyptian revolutions were in effect a clear example of the unity of the Arab Revolution. We support our brethren in the Yemen but we have declined political union with the Yemen so long as we have troops in the Yemen so that after our troops leave and Yemen becomes secure, it would have full freedom to decide on the shape of union it desires and the Arab union it may adopt, and so that no one may feel that we are using the presence of our troops which went to help them in imposing a certain political set-up.

Today, Yemen has a progressive constitution. It has a President of the Republic, a government and a Consultative Council which enjoys all the prerogatives. It is the Consultative Council which appoints the President of the Republic, passes all laws and approves the budget. It is the same as our National Assembly and its prerogatives are the same as those invested in our National Assembly. This is a big leap which took the Yemen ten centuries forward. Today, Britain fights in the Yemen against the Republic of Yemen. It has been proved most definitely that Britain, without shame, is the one which is doing all the fighting and is responsible for all the incidents we face in Yemen, although the incidents are rather small. About 90% or 92% of the Yemen is under Republican rule and the rest, that is 10% or 8% is occupied by gangs and mercenaries supported by the British. Yet the British say that Egypt must withdraw her troops from Yemen. But we say it is the British who must withdraw their forces from Aden and the occupied South of Yemen. The Egyptians went to Yemen at the request of the Yemeni Revolution. The Egyptians and the Yemenis are brethren and

Arabs, and they are walking together on the road of Arab nationalism and Arab unity, whereas Britain is the intruder and the blood sucker which takes from the Arabs L.E. 500 million from oil alone. If we add to this trade and other items, we find that Britain takes from us Arabs about L.E. 1,000 million in petrol and other resources as well as exported goods. Britain is nothing but a blood sucker which devours the wealth of the Arabs.

Britain has been complaining to America and telling it that Gamal Abdel Nasser said he would expel Britain from the Arab nation and the whole Arab world. Naturally, Britain believes that her expulsion from the Arab world will raise the income of the Arabs and reduce the income she obtains by plundering Arab oil and other resources. I believe that the objective of every patriot should be to rid every part of the Arab nation of foreign influence. Each part of the Arab nation should have the right to self-determination and independence. This goes for the Arab Gulf area, Aden and the occupied Yemeni South. This objective is dear to our hearts as Arabs, because it was the presence of the British in the Arab countries which broke up and divided the Arab nation and created Israel. When the British came to the Arab countries after the First World War, they gave Palestine to the Jews. It was they who created Israel, armed the Jews, blocked arms supplies to the Arabs and left the Arabs in Palestine at the mercy of the Jews in 1948. It was they who left Palestine — Haifa, Jaffa and the other towns. It was they who left the armed Jews to kill the unarmed Arabs. They did not have the sense of honour to carry out the task entrusted to them by the League of

Nations when it gave them the mandate over Palestine. Britain is responsible for all which happened to us, to the Arabs in Palestine. She is responsible for the division of the Arab countries. She is responsible for inter-Arab friction and rifts. She is responsible for all which happened to us. The latest, of course, was the 1956 expedition against us in Egypt and her most staggering defeat by the Egyptian people and the Arab nation. In 1956, Arab workers all over the Arab nation stood against British imperialism and aggression. They stood against Britain in Kuwait and opposed British landings there. In Syria, Arab workers blew up oil pipelines. In Libya and in every other Arab country they took a firm stand and struggled for the sake of the gains which we are proud of today. It is our duty, therefore, to support the struggle of those Arab workers in all the Arab countries so that they may get rid of British imperialism and British spheres of influence.

Britain will not forget her defeat in 1956 and will call for economic sanctions against us. For our part, we say that we are not afraid of economic sanctions.

Against any economic sanctions imposed on us by anyone, we can impose ten times as many sanctions. We can make his life utterly miserable.

I declare once more that our first task is to drive the British out of every part of the Arab countries and to liquidate British bases. We have suffered the worst at the hands of the British who sought to shatter our strength, established artificial boundaries between us and created the state of Israel to replace the state of Palestine. And to-day the British say that they will defend Israel. To-day

the British are taking our money and using it for aid to Israel. The British are taking L.E. 500 million from the Arab world and are giving aid to Israel to enable her to buy arms and rockets from America for use against the Arab world. The money of the Arab world is being used to arm Israel today. The British are getting L.E. 500 million and the Americans L.E. 900 million from the oil of the Arab world. Israel is buying rockets and receiving aid from America. Israel is also getting assistance from Britain. Israel is buying arms from Britain. Thus it is our own money which arms Israel. Our money is being used by Israel to buy bullets for killing the Arabs and to create an army capable of being a match to all Arab armies combined.

For this reason, we shall struggle unrelentingly until we rid the whole Arab nation of British imperialism, British occupation, British influence and British military bases.

We do not fear what they call economic sanctions. We can have self-sufficiency. After three years we shall increase the agricultural lands. The High Dam will give us results as from May 15. This year, we shall have 5 milliard cubic metres of water. Next year, we shall have 6 milliard cubic metres of water, and the year after there shall be 8 milliard cubic metres of water. We shall be able to cultivate one million feddans. We shall be able to convert 700,000 feddans from basin irrigation to perennial irrigation. We shall be able to increase our income from agriculture besides our work in the New Valley. We can do away with any economic assistance which we obtain from abroad within a period of 3 years. As I said,

there are economic sanctions to be imposed upon us. We are a conscious people and we are capable of facing situations. If we meet with crises, as I already said and say it again, those of us who eat one loaf of bread shall eat half a loaf and retain their honour, their dignity, their pride, their liberty and also their independence. Therefore, our struggle shall have no end. We pay the price of any gains we acquire. In order to attain our political independence and our economic independence, and to be masters of our own destinies and to take whatever decisions we wish to take, we must be always prepared to pay the price. We must thank God for being always prepared to pay the price, always prepared to struggle, prepared to fight and to struggle. We are determined not to be affected by any economic pressure, economic sanctions or political pressure. Our principles are well known. We are determined that these principles shall always be valid. This was our way from the first day of the Revolution until this day, and by the will of God this shall always remain our way in the future. Full independence. Full will. Free will. Our policy emanates from here, unaffected by threats, by menaces or by anything of that sort of empty talk which the news agencies write and by which they think they would frighten us. We tell them that we are not scared by that talk. We know what we are saying and we know what we are doing.

In December last year, at Port Said, I called for the convocation of the Arab Summit Conference. This conference was held on January 13. In December I said that I would speak in the future, if need arises, about some things which might face us in that conference.

On December 23, I called for the convocation of the Conference of the Kings and Heads of Arab States. Syria is trying these days, and has been trying for some time — and when I say Syria, I mean the rulers of Syria — to throw some shadows upon the reasons underlying the call for the convocation of that conference.

For this reason I shall state today, frankly, what was the reason which made me call for this conference. From December 7 to 9, the conference of the Chiefs of Staff of the Arab Armies was held in Cairo.

After December 9, I read the minutes of this conference in detail and came out with a dark picture about it. In 1960, and in accordance with a request submitted by Egypt, the Arab League convened and its political committee took certain decisions, of which are the diversion of the tributaries of the Jordan River, the setting up of a military command and the consolidation of the Arab armies in order to be able to stand against Israel. In December, 1963 none of these decisions had been carried out. During the sessions, they started discussing the diversion of the tributaries of the Jordan River, the setting up of a military command and the consolidation of the Arab armies in order to be able to stand against Israel. In December, 1963 none of these decisions had been carried out. During the sessions, they started discussing the diversion of the tributaries of the Jordan River as well as the diversion of the Banias River in Syria and the Hasbani River in Lebanon. When the Syrian delegate spoke, he said and I quote that Syria cannot undertake this work because if Syria undertakes it, Israel would attack it and would occupy the springs of the Jordan River and Syria

would not be able to do anything. This was what the Syrian delegate said. Thus our position is not only limited to the armistice lines but we are not able to have a free hand in our own country fearing that the Jews would stage a military action.

Yussef Shakur, the Syrian delegate, was present in this meeting. The minutes of the meetings were recorded because they agreed among themselves to record them; so the minutes are written down. When I read this in the minutes, I felt that the Palestine cause was not in the hands of the Arab countries and thus we became helpless. The Syrian delegate was helpless and was representing the policy of helplessness alleging that we were shut up within our borders for fear of Israel. So it was incumbent upon us to reassure the Syrian people and even tell them that we were ready to stand by them in case Israel attacked them.

Of course, owing to the circumstances which were between us and the Baathists at that time, the only way was that all the Arab countries should meet and decide upon their policy. The establishment of a Joint Arab Command was something inevitable; it was equally necessary to strengthen the Arab armies in Lebanon, Syria and Jordan. As for the rest of the Arab countries, they had to pay the costs of strengthening these armies; and it was for this reason that I convoked the Arab Summit Conference, because the Syrian delegate in the conference of the Chiefs-of-Staff said that Syria is helpless and Syria cannot divert the River Jordan tributaries which are within Syria because it is afraid lest Israel should attack it and occupy the tributaries of the River Jordan. Syria alone

is not capable of confronting this aggression. This was said in the minutes and it is the main and principal reason which urged me to call for convening this conference. In the first meeting of the Arab Kings and Heads of State Conference, I told them that Syria had said such and such a thing and that is why I called for this conference.

Yussef Shakur, its delegate, had said so and so and that this, to me, was a great catastrophe for the whole Arab world if we lose our liberty to work within our own frontiers for fear of Israel. Today, I will just say this part of the reason because I see that the Baathist rulers in Syria are trying to throw certain shadows over the reasons for the convening of this conference and of course if they keep on talking, I will say in the next meeting, at the first chance I get, the details of what happened within the conference.

Naturally, they tried to say that Syria demanded war, and I say that this did not happen. Syria never asked for war in the Conference, and of course we have the minutes of these conferences in detail. I am ready to say, at any time, all that took place in the conference in detail if anyone insists. Today, as we celebrate this day, naturally we do not forget our brethren in Syria. We do not forget the mass murder and the terror which befalls our brethren in Syria. The day before yesterday the Syrian Prime Minister disclosed a statement to a French newspaper in which he said that the ruling system in Syria is similar to the ruling system of Abdel Nasser with one difference which is that we, the Baathists, hold to democracy. Yesterday I read these words and was surprised. The whole country is closed; it is all on strike in spite of the tanks, as-

sassinations, shots and the robbery and usurpation. All the people are under the threat of being detained. There are thousands of detainees and hundreds of murdered people. Yet, the Syrian Prime Minister stands up to say to the French newspaper that the only difference between us and them is that they hold fast to democracy and we hold to dictatorship. We stayed in Syria for three and a half years and not one single incident took place, not a single person was threatened in his security. This was the time of the Union. On the day of the secession, the number of persons detained was 71. These figures are well known and I have quoted them before this. The causes are equally well known.

No one was threatened in his livelihood, neither in his life. No one was shot. On the contrary, during the days of the Union, I visited all parts of Syria; I visited Damascus, Aleppo, Deir El-Zor, El-Haska, Hama, and Homs several times and not one incident took place. This is the dictatorship of which the Syrian Prime Minister is talking. As to the democracy of which he talks, naturally the democracy of the Baath Party is to kill people or put them into prison, to impose the «non-national» guard upon the people to kill them, and to conspire and plot.

On April 17, last year, we signed the Unity Charter. We were ready to accept this Charter, but ten days before signing the Charter, the Baath Party retracted. It cashiered the unionist officers whose names I did not even know and whom I never saw and nothing is known about them. I only knew that they were nationalists and unionists. They wanted to place us before the *fait accompli*, but we refused this.

In one year — the Baathists have been ruling Syria for one year — they turned it into detention camps and camps of terror. In the Unity Conference, the Conference of the Arab Kings and Heads of State held last January, we decided to clear the Arab atmosphere, but last week and for no obvious reason, the Syrians accused us and said that the revolution which is now taking place in Syria, the revolution in Hama, Homs, Deir El-Zor, Damascus and Deraa is due to sums of money paid by the Egyptians. I said in a speech in Yemen that any revolution in the world could not possibly be staged by money. Revolutionaries are people who sacrifice their lives. There have always been in Syria the free revolutionaries who stood against French imperialism and eliminated it. Yesterday they broadcast that all the money paid in Aleppo was 10,000 Syrian liras, i.e. about L.E. 1,000. This means that all this revolution is for L.E. 1,000. Who can believe this? Naturally, foreign news agencies say these words, that the information organs in Syria said that Egyptians paid money. Well, what would happen if we pay L.E. 1 million if for L.E. 1,000, the Baathist Party is all alone in the country and the whole country is closed and it is the Baathists who are in the streets?

Of course, these are all pretexts and fabricated words, the purpose of which is to bring about reasons for forgetting that which we reached in the Arab Summit Conference. Before, they attacked Abdel-Salam Aref and attacked Iraq. We stayed quiet. Yet we believe that any attack against Abdel-Salam Aref is an attack against us, and any attack against Iraq is an attack against us. In spite of the fact that no political unity took place between Iraq and

Egypt yet there is a unity between the Egyptian revolution and the Iraqi revolution which was led by Abdel-Salam Aref. This unity is a fact and therefore any attack against Abdel-Salam Aref is an attack against us. Any attack against the Iraqi revolution is an attack against us. But we stayed quiet, against our will; we controlled our anger. But though we did so, they started to attack us yesterday. They attack the Yemeni revolution. They attack Yemen, Iraq and Egypt, and they say that we have paid money. We paid L.E. 1,000 through a lady relative of one of the accused in Aleppo. Of course, the Baathists are liars. They have always been. They are plotters and conspirators. They cannot keep their word. After signing the April 17 Charter, they retracted all that they had signed, and conspired against all who had dealt with them.

The Syrian people uncovered them in less than a year. The Syrian people, the strong Syrian people, the heroic Syrian people, the struggling Syrian people, faced them passively, unarmed, with bare chests exposed to their bullets, fearless of death, and we believe that the strong, heroic Syrian people must triumph over the Fascist Baathist Party, heroic Syrian people must triumph over the Fascist Baathist Party, which wanted to establish in Syria Fascism built on terrorism, built on blood, built on murder.

The Baathists' is a false rule, and one is surprised what are the aims they are staying for in the country seeing that all the inhabitants to a man are against them.

They call for unity, for liberty, for socialism. But they betrayed unity and betrayed liberty. Liberty has become prisons and concentration camps, and the socialism

they speak of is false socialism devoid of all socialist principles. The Baathist Party's only aim is therefore to rule, to dominate, to hold down the Syrian people under a one-party dictatorship. There is a difference between a dictatorship of one party composed of 5,000 and a working peoples' democracy.

We here say we are working for a democracy of the whole working people, not for the domination of a party of 5,000 people. No. The entire working people have the right to vote, have the right to decide, have the right to join the Arab Socialist Union. The Arab people in Syria will not tolerate the Baathist rule. The Arab people in Syria will not tolerate a fascist terrorist rule. We support the Arab people in Syria with all our force, and wish them victory until this stage of terrorism, of bloodshed, of mass murder is ended.

Our thoughts today, in our celebration of this festival, are with our brethren in Syria. We wish them from the depth of our hearts that God grant them victory, as He always granted them. We pray Almighty God to grant the people victory over the tyrants. We wish victory for the people, the majority over the minority. We hope to continue our struggle in the future. We hope to continue our work in the future for our strength.

We say Palestine, not only the Army, Palestine, self-power, our production capacity, our economic strength, after 12 years of revolution. Our budget was L.E. 200,000,000 at the beginning of the Revolution. Today it is L.E. 1,200,000,000.

In this way we can realise our aims as regards Palestine. The industry we are setting up and the agriculture we are expanding are the fundamental factors which will enable us to regain Palestine. We must be strong enough to stand against Israel and those behind her. A long struggle and hard work lie ahead of us for the realisation of socialism, sufficiency and justice, and for the liberation of all parts of the Arab nation from imperialism and spheres of influence. May God grant you success. Peace be upon you.

In this way we can realize our aims as regards Palestine. The industry we are setting up and the agriculture we are expanding are the fundamental factors which will enable us to repopulate Palestine. We must be strong enough to stand against Israel and those behind her. A long struggle and hard work lie ahead of us for the realization of socialism, efficiency and justice, and for the liberation of all parts of the Arab nation from imperialism and a host of influences. May God grant you success. Peace be upon you.

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